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CHARACTER READING AT A GLANCE

OR

Phrenology Made Easy



VITAL TYPE



MOTIVE TYPE



MENTAL TYPE

By Prof. A.F. Seward

CHARACTER READING

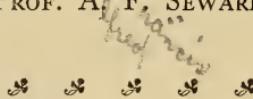
at a Glance

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Phrenology
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PROF. A. F. SEWARD



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PREFACE

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This book on character reading from the physical characteristics of the head and face is being offered you as the culmination of over twenty years' experience in this work. My observation of countless numbers of subjects in a professional capacity has peculiarly fitted me to write authoritatively on the mysteries of the human head and face.

In this volume I have endeavored to present a new and simple method for analysing and reading character at sight, based on the facts science has gathered in its quest for an understanding of human nature. If the student will acquaint himself with these facts, and apply this method, he will soon be able to read at sight the character of persons he meets, and to understand his own nature better.

It is quite obvious to everyone that it is from the appearance of objects that we form our first estimate and judgment of their quality, character and value. We judge the inner nature of things from outward features. This is a universal practice. Whether the judgment is correct or false depends upon one's knowledge of the object judged and the interpretation of the visible signs and surface features.

Your first efforts will demonstrate the fact that you are already familiar with many physical characteristics that intuitively influence your judgment of the character of individuals. We all judge the people we meet by their looks, actions and manners. But to become an expert at character reading you must learn the salient physical characteristics of human beings with the mental and emotional traits they stand for. Then you must learn to interpret the meaning of the innumerable combinations of physical signs, just as you learned to read, first by mastering the alphabet, and then you formed words by combinations of the letters.

As the printed page tells us the author's thought, so do the physical characteristics of individuals tell the student of physiognomy the sort of characters housed in the bodies especially designed for them by nature.

To estimate the relative strength or weakness of the separate physical characteristics is of first importance in character reading. All tall, dark, handsome men with black mustaches are not villains, nor are all attractive blonde women innocent and virtuous heroines.

Human beings are composite creatures, all made from the same clay, but each individual represents a special blending of qualities and traits. In some natures the coarse and more enduring fibre prevails, resulting in strong and rugged

characters. In others, the finer elements predominate, producing sensitive and beautiful natures.

In this work I have endeavored to eliminate all unnecessary details, yet include every essential. It is my confident belief that any person studying these lessons carefully and thoroughly will acquire a knowledge of character reading that could be obtained from no other source. If the reader will familiarize himself with the illustrations and study them intently, the human face will become as an open book, capable of being read and understood at a glance.

The practical application of character reading has been demonstrated to be of great value in business and industrial institutions of all kinds.

Many of the larger industrial plants now employ expert characterologists to judge all applicants for positions; and they assign those engaged to tasks where their natural talents will find fullest expression, and which best suit the temperament of the individual.

This is an age of specialization, and in the matter of industrial efficiency it is of first importance to put the right man or woman in the right place. The "job" should fit the worker like a tailor-made garment; such a "job" makes one feel comfortable, contented and proud.

Any business man or woman will find a

knowledge of character reading a valuable asset in the handling of employes, customers and competitors.

In the social world it is of great advantage to be able to make a favorable impression. Congenial friends are helpful, useful, comforting and agreeable, and one cannot have too many of them.

To be able to intelligently select from the persons you meet those who will make congenial companions, you must be able to read the visible signs of their character.

We have all had the disagreeable experience of being bitterly disappointed in someone we thought we liked very much; likewise you and I have come to love someone whom we did not like in the least on first acquaintance.

The reason for the mistakes that result in misunderstandings and unpleasant or embarrassing situations among people meeting socially, is the fact that at social gatherings people are usually having a good time, or trying to do so. The emotional impulses are finding full play, and the pleasing propensities are on the surface. Laughter and good fellowship prevail.

Meeting socially, people usually seek to put their "best foot forward;" they flaunt their virtues and carefully conceal their faults in an effort to be agreeable and make a good impression.

As a result we are often charmed by persons who are "the life of the party" and perhaps noth-

ing more, and completely disregard others whose real worth we cannot discern.

Knowing how to correctly read character, you can with tact and discretion cultivate or avoid the people you meet socially, without waiting to learn from intimacy or unpleasant experiences, their antagonistic or disagreeable traits and qualities.

In domestic relationships, and among the companions of the home the ability to read character is of inestimable value; it enables parents to watch with better understanding the development of their children, and guide them along the paths of usefulness and endeavor, thus making the most of their latent talents and individuality.

Husbands and wives should make the study of character a subject of mutual interest. It will give them an understanding of the strong and weak qualities of each other, which they would gain no other way.

Someone has said, "If all were known, all would be forgiven"—and this is a truism in the science of characterology. You cannot change the constitutional characteristics of an individual, but if you can read and understand that which is unchangeable in the characters of the people you mingle with, you will spare yourself the disappointment and unhappiness of being disillusioned, and be more patient, tolerant, compassionate and forgiving, than you can possibly be without such knowledge and understanding.

MEN AND WOMEN

In your geography lessons at school you were first taught that the earth is round, that it moves in space around the sun, and that the surface is three-fourths water and one-fourth land, etc.

From these broad statements, which dealt with the world as a whole, you were gradually led to the lessons that dealt with the separate parts and the details of their formation.

Let us proceed in like manner and first consider humanity.

The social organism is a great family, composed of individuals—alike in that they all possess the salient traits of the family—all different from each other in the manifestation of those traits.

Regardless of color, nationality and other racial differences the human family is divided into two great groups.

One group is composed of males, the other of females—men and women.

So to begin with we have a broad and general classification upon which to work.

Our first step is to learn to distinguish the fundamental and constitutional characteristics that differentiate men and women.

For this method of character reading is based

on a classification of the distinctively masculine, and distinctively feminine traits and characteristics.

The masculine and feminine physical characteristics are so apparent and easily recognized that the sex of an individual is the first fact your observation records.

You are so familiar with these differences that you intuitively attribute to each sex certain traits and propensities. You expect men to think and act differently from women.

This demonstrates that nature has assigned to individuals certain mental characteristics, as well as physical traits, which can be designated as masculine or feminine.

If you occasionally encounter a "manish" woman or an "effeminate" man, you look upon them as "queer"—a departure from the normal or standard type.

The masculine and feminine characteristics are about equally balanced in the great majority of men and women.

The thoroughly masculine type of man is almost as rare as the thoroughly feminine type of woman.

With the average man the masculine qualities predominate; likewise the feminine traits predominate in the average women.

We know that on the physical plane, the great

and important difference between the sexes lies in the organs of reproduction and their functions. Men cannot conceive, bear or nurse children.

As the maternal duties are more intimate and important than the paternal, in personal relation to the child, it naturally follows that the distinguishing characteristics of women are those which disclose her special functions.

Nature has provided woman with a greater proportion of the emotional traits.

She is abundantly endowed with the mental and spiritual propensities which produce tenderness, patience, compassion, fortitude, loyalty, prudence, fidelity and modesty.

These qualities you associate with woman as intuitively as you do her distinctive physical characteristics.

They are feminine.

Man, in his relation to the home, stands in the same regard as woman in her relation to the child. He must protect, nourish, and provide for the woman and family.

His obligations take him outside the home into the industrial world, where he must compete with other men to obtain the family necessities.

It naturally follows that in man the distinguishing characteristics are those which disclose the motive, and fighting propensities—firmness, aggression, combativeness, endurance, ac-

quivitiveness, dependability, initiative, perseverance and independence.

You instinctively attribute these qualities to man.

They are masuline.

The souls of men and women are consecrated to the mutual task of perpetuating, conserving and preserving the physical organism of the race.

There are distinct and special fields of endeavor in which men and women excel each other, owing to their different physical characteristics.

Aside from these functional limitations, the fields of human endeavor and achievement are open to both sexes on a basis of equity.

That woman is, morphologically and physiologically, nearer the child than man, is a fact long recognized by eminent authorities.

When we understand this, in its true meaning, we know that there is no superiority or inferiority between man and woman, nor between the masculine and feminine traits.

Through the ages of humanity's growth, woman in her development retained and brought to maturity, from the childhood period of racial development, the finer instincts, traits and physical characteristics pronounced in the child.

The child is sensitive, emotional, credulous,

receptive, imitative, plastic, impulsive, responsive, gentle, timid and dependent.

These are all feminine traits of character.

They are the child-like traits of human nature which give it fineness. Woman in her maturity has preserved them for the race.

In her physical characteristics woman, compared to man also retains more traits peculiar to the child.

These distinguishing feminine physical traits are fine textured skin, soft flesh, small joints, flat chest, sloping shoulders, prominent abdomen, long torso, short legs, small hands and feet, head large at top, and full at back, prominent or proceeding forehead and receding chin.

While advancing toward racial maturity man changed more radically than woman—hence we see in the average man fewer of the characteristics and physical traits common to the child.

Man is active, energetic, spasmodic, sanguine, destructive and belligerent — also physically slender and angular, with prominent joints, straight limbs and waistline.

These are the distinguishing masculine characteristics and physical traits belonging to the child which man retains.

Thus we see that the fundamental characteristics and physical traits of human nature which distinguish the sexes, but are common to the child,

become divided at puberty and manifest themselves in maturity, as the distinctive masculine and feminine traits of men and women.

There are masculine and feminine traits that may be classified as nature traits, as distinguished from the childlike traits.

Woman is constant, conservative, patient, religious, sentimental, static, nourishing, frugal, tolerant, particular, conventional, decorative, altruistic and fragile.

Man is spontaneous, aggressive, impatient, conscientious, practical, dynamic, creative, speculative, exacting, systematic, unconventional, mechanical, egotistic, vigorous—and daring, sceptical and independent.

The distinguishing mature feminine physical traits are largely a matter of added flesh.

Women are fleshier than men.

The mature physical characteristics which distinguish man from woman, and the child, are firm flesh, coarse skin, abundant hair on the body, large bones and sinewy muscles.

SEX CHARACTERISTICS AND THE RACE

Modern anthropologists and students of human progress aver that the human family was originally homogeneous. In its infancy, the individual members were all very much alike, both mentally and physically. All facts tend to prove that the members of the infant race resembled one another, as all infants resemble one another, therefore a brief explanation might be well at this point.

In the early stages of evolution, following the infantile and Edenic period, a separation of the sexes must have been enforced, as a result of the prolonged periods of pregnancy and lactation peculiar to the females of the human species.

These prolonged periods of confinement endured by the females, while they were carrying and nursing the offspring, and the hazardous and strenuous struggle to obtain the necessities for existence, which was imposed on the males, were the direct causes of this separation which resulted in a divergence of activities and habits between primitive men and women; consequently certain of the fundamental and salient traits of human nature became distinctly feminine, and others distinctly masculine.

In caves and rude shelters, the women had to endure long months of hiding and secrecy in order to safely bear and rear the offspring. They

could not seek food, nor construct a shelter, but were confined, protected, restrained, subjected and dependent.

The propagation of the race depended upon the concealment of the females and the fostering of maternal qualities.

In guarding their places of concealment, with secrecy, the women developed caution and cunning; protecting and caring for their young developed the faculties which engender sympathy, patience and tenderness; prolonged absence of the males or scarcity of food, developed the conservative qualities (frugality, prudence, thrift).

Gradually the rude shelters became homes which implied the addition of crude necessities for physical comfort; vessels for preparing and cooking food—mats and wearing apparel, and the implements for weaving and fashioning these necessities.

In their seclusion it devolved upon the women to devise these domestic needs. Thus the imitative faculties became intensely active.

The gourd and the sea shell furnished the first "Ideas" from which they patterned their cooking utensils.

The woven construction of birds' nests were a source of their inspiration to weave raw material into mats and clothing.

These long periods of enforced seclusion and

sheltered life tended to soften and make fine the physical characteristics of the women—also to make their bodies voluptuous, and their natures passive.

Thus were the traits and characteristics both mental and physical, which we designate as feminine personified in women, and the temperamental traits of the vital type, which we will treat later, became distinguishable.

Now let us consider what these primitive conditions imposed upon the male of the species.

The men were forced to forage and fight in their quest for food to supply the secluded women and offspring. Where women were confined, etc., men were liberated, unprotected, unrestrained, forced into the open to conquer and procure—to contrive and battle with the elements and ferocious enemies.

These activities and habits of the males would naturally tend to accelerate the functioning of the perceptive and reflective organs of the brain, and the motive system of the body.

Thus the males became more agile, audacious, ferocious; and more determined, destructive and creative.

While women tended the homes, men were compelled to procure the raw materials to supply their needs. They became hunters and fishers, and matched their senses with those of the brutes.

Their sense of form, size, weight, color, order, calculation, time and locality became keenly acute.

The more they exercised these faculties, the more efficient they became as protectors and providers for the home. Their enforced liberation became a love of liberty. The farther they wandered from home the greater their love for exploration. The more strenuous their battles, the greater their love of adventure.

Men became reflective as well as perceptive, developing the faculties, comparison which enabled them to invent and contrive new ways and means for obtaining the necessities of life. This built up constructive ability and found expression in more commodious and safer shelters—boats to navigate the waters—weapons of defense and crude agricultural implements.

The strenuous activities of the men in the open made them rugged and muscular. Their skin became coarse in texture, and their flesh hard; the hair grew coarse and abundant on their bodies; their chins went forward, their jaws became broad, their sense organs grew large, and their visage stern.

Thus men became the personification of the mental and physical characteristics and traits which we designate as masculine, and the temperamental qualities of the motive type, which will be treated later, became distinguishable.

This little journey back through the ages, has shown us how it came about that there are physical characteristics and mental qualities which we can classify as distinctively masculine, and others as distinctively feminine.

In your character reading of men and women as you find them today, you will see these fundamental characteristics and salient traits blended, in varying degrees, in every individual.

And when you can distinguish the physical characteristics belonging to the masculine and feminine categories, with the traits they stand for, you will then understand your own nature and as well, be able to read the character of others at a glance.

MASCULINE AND FEMININE QUALITIES

Men and women are not superior nor inferior to each other in any respect—they are different.

The ideal or representative type of woman compared to the representative type of man would be striking in physical fineness—skin of velvety texture and rich color, soft flesh, fine hair, not abundant on the body, figure small and plump, curved limbs with muscles invisible, small hands and feet, and delicately modeled features.

Her facial expressions would show tender-

ness—sympathy—mirth and her movements grace: Her whole being suggestive of ease, comfort, passivity, rythm, affection and beauty. Therefore, in regard to quality in human nature, that which is fine compared with that which is coarse is feminine.

The representative type of man would disclose the opposite physical texture and characteristics—coarse skin showing the pores—hard, firm flesh—tall, sinewy, angular figure, with muscles prominent—large hands and feet—hair coarse and abundant on the body—short torso—broad, square shoulders—rugged features and a masterful countenance.

His facial expressions would indicate serious thought—firmness—perception; and his movements and gestures be abrupt and rapid; his whole being suggestive of motion, activity, energy, courage and endurance. The coarser elements of human nature would predominate. So we conclude that by comparison with the fine or feminine—that which is coarse in human nature is maculine.

Now that you understand that, that which is fine is feminine and that which is coarse is masculine, the next step is to judge the degree of fineness and coarseness. This can be determined by noting the different physical features such as texture of skin, consistency of flesh, quality of hair, etc., etc.

You will find that most subjects are "mixed" in the blending of the fine and coarse physical characteristics. People are like fabrics: Few are "all wool and a yard wide," or "fine as silk." In most of us the coarse and fine are interwoven.

Characterology teaches you how to distinguish the woof from the warp.

You should not infer that the word coarse is being used in a vulgar or low sense. Wool is coarse compared to silk, but not an inferior commodity; it is a better commodity for many purposes.

Among the commodities of commerce most of the fine things are made to satisfy the tastes of women. The jewelry business would languish and die if it were not for woman's vanity. So it is with all commodities intended for personal adornment or bodily comfort; they are designed to appeal to the feminine (fine) in individuals.

Therefore men or women of fine characteristics make the best salesmen or solicitors for all commodities of fine quality, or those intended to meet the demands of women.

Whenever you find a man engaged in a business that deals in articles designed exclusively for women, he will surely possess pronounced feminine (fine) characteristics.

The writer has witnessed theatrical performances where the leading male part was that of a designer of women's gowns and lingerie. In each

instance, the actor who played the leading part, assumed the characteristics of a "sissy," or extremely effeminate man; showing that the author sought to emphasize the feminine traits in a man who would follow the profession of a modiste.

A man with feminine (fine) taste in regard to art in dress, has an advantage over a woman—for man is creative where woman is imitative. The creative ability combined with the fine (feminine) taste made the "sissy" of the drama a successful business man; and such a combination is highly successful in real life. Likewise many coarse (masculine) textured women, with their feminine tact and intuition become successful in callings that deal with the needs and demands of men.

Next to sex, quality is the first thing we instinctively note in an individual. In this we render judgment according to our own measure of fineness or coarseness. We are intuitively attracted to people like ourselves, and repelled by those more coarse or less fine—hence the saying "like attracts like."

FINE TEXTURE

The individual of fine texture has thin, delicate skin—velvety to the touch. The veins may show, but the pores will not, except on close scrutiny. You may sometimes find a skin of this texture on large and comely features, but it is usually found covering well-modeled and delicate features. The hair will also be fine and silky.

Fine texture denotes a person of fine sensibility; a nature keenly sensitive to all environmental influences; more appreciative of art than of nature.

The individual of fine quality is sensitive and impressionable. Such people cannot endure the extreme of heat and cold, or wind and rain, which nature imposes. They fully appreciate the temperate condition.

While they are deeply impressed by the beauty and granduer of nature, they are easily distressed by any disturbing natural phenomena. They become nervous and frightened in a thunder storm. The vivid flash of lightning and the roar of thunder, which would enthrall the coarse textured individual distresses persons of fine texture, and fills them with fear.

Cultured persons of fine texture revel in art; they have fine sensibilities and keen appreciation of the beautiful, but they prefer the beauty that is man and hand-made. They are more at ease in a

drawing room than around a camp-fire. If they "rough" it they must go "de luxe" if possible. In brief, they are keenly sensitive to everything that is fine, but they prefer and appreciate the refined.

All individuals of fine texture are not cultured, nor educated to an understanding or appreciation of fine art, nor even trained to the manners of polite society. You may find them in lowly walks of life, but they are all sensitive, regardless of their intellectual or social status.

Persons of fine texture are inclined to be fastidious in regard to food and dress. They like to wear clothes of fine material, and are particular in regard to the quality and serving of their food.

In the business and social world the fine textured people must be "handled with gloves"—rough usage "hurts them." They like politeness and gracious treatment, and will respond amiably to gentleness. They are more emotional than the coarse textured persons.

If you are an employer place the fine textured employes in positions and surroundings that will please and not jar their sensitive natures. Let them handle fine things, and deal with the fastidious customers.

They do not like raw materials, "not dirty work"—they prefer the beautiful to the useful.

There are individuals digging ditches, doing the work of stevedores, truckmen and all manner

of coarse occupations, whose mental plane is scarcely finer than their work, but given the opportunity they blossom out in a fine silk shirt, and perform their ablutions with highly scented toilet soap.

Maybe they have fine textured skin, or fine hair, or fine features—a close scrutiny will surely disclose some fine (feminine) physical characteristics underlying the perdominating coarse characteristics.

THE FEMININE MAN

We all know the extreme type of feminine man—physically fine skin: with soft flesh, often abundant at the hips. This type walks with the carriage of a woman instead of the firm stride of the average man.

A striking characteristic of feminine men is the lithe or supple manner in which they use their hands, suggestive of the fastidious grace of women.

They gesticulate gracefully, and often; pick things up daintily, smooth and pat their hair frequently, and rest one or both hands on the hips.

They are “fussy” in all matters pertaining to dress and the details of daily life.

THE MASCULINE WOMAN

The "mannish" woman is also a familiar figure; physically she is the direct opposite of the feminine man—with a skin of coarse texture, coarse hair and firm flesh, she inclines to masculinity in all her tastes.

If her figure is slender and angular she is energetic, and likes strenuous pastimes.

She is less sensitive to physical discomfort than her more feminine sister, and more appreciative of the useful than the beautiful.

Usually a woman of this type has a deep masculine voice, and is often rough in speech and manner.

COURSE TEXTURE

Coarse textured skin and large features denote a nature not overly sensitive. "Modern conveniences" or a highly refined mode of life add little to the comfort of persons of coarse texture.

It takes nature unadorned, in all her rugged beauty, to satisfy and please them. They are at home in the outdoors, and the elements at peace or in conflict, speak a language they love and understand.

Study the portraits of our great nature poets, naturalists, and philosophers,—many have rugged features and skin of coarse texture. Walt Whitman, Henry Thoreau, John Burroughs, Long-

fellow and Darwin are good examples. They also show that an individual may have high ideals and reasoning faculties, and yet be coarse in texture.

Many persons have fine tastes, keen sensibilities—think on a high plane in regard to some phases of life and are coarse in other respects.

The writer knows many artists who do creative work of a high order, and have a keen appreciation of the beauties of nature, and make fine things. Their works are “fine” regarding color, harmony, form etc., and express the feminine traits. In speech, manners and mode of life they are coarse, liking to “rough it” with small regard for the social niceties of civilized life.

The polite, refined manners of cultured people do not offend, but they often bore the coarse textured individual.

Therefore, do not select a person with skin of coarse texture to assist you at a tea party, do not assign such a guest to a feather bed nor supply them with scented toilet articles with the thought of pleasing them. Do not expect to entertain them with the artificialities of culture.

Individuals of coarse texture are not sensitive, nor easily offended by brusqueness, rough manners or coarse speech.

If the flesh beneath a skin of coarse texture is soft, and the muscles flabby, the individual will lack physical energy. Such persons want to do

things that require the minimum of bodily exertion. They may be mentally active and intellectual, but they will seek vocations where in regard to physical effort, they can "let George do it."

On the other hand, if the flesh and muscles are firm and hard, the hair coarse and abundant on head and body, the individual will be capable of great physical endurance—energetic and active in whatever strata of industrial or social life they may occupy.

In the fields of manual labor the coarse textured person is most successful in agriculture, forestry, mining, stock raising, dairying, butchering, etc.

There are branches of these and similar industries where women of coarse texture find their natural calling.

As we grow in our knowledge of character reading, the seeming incongruities constantly seen in individuals, become easily understandable in the recognition of a blending of the fine (feminine) and coarse (masculine) characteristics.

We know why some friend of high ideals and intellectual accomplishment puts on a disreputable pair of trousers when he wants to have a really good time—while Tony, the truckman, takes his holiday uncomfortable but happy, in the latest style choker collar.

First learn to distinguish the extremes of fine

and coarse texture, then you can judge the intermediate and varying degrees of fineness and coarseness in the individuals you meet.

CONSISTENCY

Next in reading character it is important to estimate the individual from the standpoint of consistency—the degree of hardness or softness of the flesh.

We speak of the fibre of men, and refer to people as hard-hearted or tender hearted—soft, easy going—hard-fisted and hard-headed; all of which means that such persons are hard or soft (as the case may be) physically as well as tempermentally.

HARD FLESH

The hard hearted, unfeeling person has hard flesh, and is of tough fibre. Men of extremely hard flesh consistency, when in position of authority, use harsh measures, and drive their subordinates unfeelingly. The individual of extremely hard flesh is callous and devoid of sentiment in all transactions with others.

Hard flesh is also an indication of physical endurance as well as an index to the temperamental traits. It is the coarse or masculine consistency.

Persons of hard consistency are stubborn, and inclined to be opinionative—hard to influence—

unimpressionable, unemotional, and lacking in sympathy.

These "hard" individuals may be very conscientious and efficient workers, but their actions are abrupt, and they do things without apparent consideration for the feelings of others, and push aside without sentiment those who stand in the path of their success; this is especially true when the skin is of coarse texture.

This hard consistency of the flesh, and the characteristics it denotes are not necessarily undesirable; like every other quality it is subject to modification by the accompanying traits and characteristics.

Beaneath the hard flesh may lie a commendable spirit of determination, lofty ideals and a worthy purpose, which could only be gained by aggression, resistance and self-confidence, based on well grounded convictions.

Individuals of hard consistency are not as liberal or "open-handed" as persons of soft consistency; they are inclined to be economical—with an appreciation of utility and durability in all matters. They prefer the useful and substantial, to the beautiful and ornamental.

Men of hard consistency are hard workers—hard drivers—hard thinkers—to them idleness is unpardonable, and wastefulness the greatest sin.

SOFT FLESH

Individuals of extremely soft flesh consistency are impressionable—easily influenced—affectionate. They readily act upon suggestions—are easily offended—persuaded—pleased.

Their bodies are supple and their joints pliable, likewise their minds are facile and flexible. They like variety—novelty—change. They affiliate readily but are liable to be unstable and overly sentimental, and “touchy.”

Persons with soft flesh make poor managers, but fit well into positions which demand amiability, affability, and obliging and gracious dispositions.

They may be animated, lively and gay, but they are not vigorous, spirited or brisk in thought or action. They cannot endure hardships.

The “soft” individual is more interested in people and things from the standpoint of quality than quantity. As a rule, they are not utilitarians but inclined to be spendthrifts and gamblers.

They have few grounded convictions, and take to any theory or doctrine that appeals to their varying moods, or satisfies their love of novelty. They are credulous and susceptible to flattery.

They are liable to be more loquacious than persons of hard flesh consistency. They often make good salesmen, especially in book and music stores, and similar lines where their love of variety

enables them to become familiar with books, music, etc., to suit the tastes of every purchaser, and their natural amiability and lack of grounded opinions allows them to be persuasive, whether they are logical or inconsistent.

ELASTIC FLESH

Between the extremes of hard and soft consistency is the elastic flesh, it "gives" when subjected to pressure, yet has the "feel" of stability and endurance.

This is the flesh consistency of the average American—the energetic yet pleasure loving individual who is "up and doing."

In consistency, as in all other characteristics, learn to distinguish the extremes; then you can judge all the intermediate degrees as you find them.

HAIR

The structure and color of the hair are important factors in character reading. Fine, silky and wavy, or curly hair is a common accompaniment of the "artistic" temperament; that is to say, persons with fine hair structure are inclined to have the artist's sensitiveness to sensuous impressions, and appreciation of beauty.

A great number of the most talented poets,

musicians and literary persons have this fine, wavy or curly hair.

Hair of marked softness and abundance seems also a frequent combination of artistic and literary talent or genius.

The curly or rounding tendency, and the fine quality belong in the catagory of feminine characteristics.

Straight, coarse or bristling hair is indicative of coarse organization—great physical endurance—mental and bodily vigor.

Persons with coarse hair structure are more matter of fact than those with fine hair.

The predominance of dark haired persons of eminence seems especially noteworthy, and the paucity of very light haired geniuses is significant. Which means in our study of character, that dark haired persons are more earnest and intense in the pursuit of mental achievements—also in their personal relationships—they love and hate with greater intensity than light haired individuals. Light haired persons are more eager in the pursuit of pleasure, and less serious in a mental way; but they forgive and forget more readily than dark haired people.

BLONDES AND BRUNETTES

In considering the difference between dark or light complexions in individuals, as it pertains to character or temperamental traits and tendencies, we must form our conclusions from what science has discovered regarding the racial traits of fair peoples and dark peoples.

Nearly all the conquering and colonizing nations were blondes. The Greeks, Macedonians and Mediavel Italians were of fair complexion, as well as the Norsemen, Norwegians and early Britons.

The fair complexion has always been associated with the adventurous, the warlike, the love of the open air.

The light complexioned peoples are best adapted to withstand disease and hardship.

The detailed and confining work of modern industrial life is unfavorable to the blonde type.

In a racial sense the fair complexioned people are more sanguine, ambitious, restless and courageous than the dark or brunette.

The fair complexioned peoples have blazed the trails of civilization. The dark complexioned people have followed and established cities, and dwelt there developing art, science, industries and religions, under the leadership of the light haired, blue eyed, ambitious and adventurous blondes.

These racial traits of the fair and dark com-

plexioned peoples are, as a rule, distinguishing characteristics of blondes and brunette individuals.

Blondes are active and restless—brunettes are more sedentary in habit, and more intense and philosophical in thought.

These outstanding tendencies of the blonde and brunette complexions, as in all physical characteristics, must be judged by the relative strength or weakness of the other characteristics of the individual.

Blonde is the representative masculine complexion—brunette the feminine. And you will note that the distinguishing characteristics ascribed to blondes correspond to the sex traits of the masculine category, while those of brunettes accord with the sex traits belonging to the feminine category.

TEMPERAMENTS

Desire, Will and Reason are the three ruling elements in all human activity; this divides all humanity into three great classes distinguishable



Vital Type



Motive Type



Mental Type

from each other by body, build and temperament.

In the human body there are three grand classes or systems of organs, the Vital or nutritive system, the Motive or mechanical system, and the Mental or nervous system. One of these systems predominating, determines the individual's body build and temperament.

THE VITAL TEMPERAMENT

If the Vital system predominates we have the Vital temperament, and desire rules in the individual's thoughts, motives, actions, conduct, opinions and viewpoint. Persons of the Vital temperament love life, and make the world work for them—they are the Enjoyers.

Due to the predominance of the Vital organs, the body build of the Vital type is characteristic-ally rotund, with large torso, marked by breadth and thickness—tapering limbs with abundance of flesh—full chest, and shoulders round, rather than square—well developed abdomen—shapely hands and feet—short neck—smooth skin of fine texture —pink or ruddy complexion—and eyes large and expressive. The men of the Vital temperament are often bald headed.

Persons of the Vital temperament are strong lugged with rich musical voices, the voice that pleads and commands. As a rule, great opera singers and orators are of the Vital tmperament.

The individuals of the Vital temperament boss us and pay us, and make us practical—they show us how to appreciate what we have, and hold us to the present.

“Health, Wealth and Happiness” is the slogan of this temperament. They love good food and clothing, and plenty of entertainment. They are ambitious, social, jovial and full of self-confidence. Knowledge and industry mean little to the Vital temperament unless they add to the creature comforts or promote the humanities. Being ambitious, yet lovers of personal ease and luxury, and naturally genial and jovial “things come to them.” They attract followers and are natural leaders of men, and are most often found in positions where they direct or command others.

Individuals in whom the Vital temperament predominates make the best politicians, and this type is numerous and influential in all legislative and political activities. Judges and diplomats are usually of the Vital temperament, and often orators and divines.

In commercial enterprises they are the promoters and speculators—they love to take chances. They make good salesmen, and can readily build up a big following simply because they are personally popular.

They like to have a good time and give others a good time. They are great spenders, and they

also know how to "cast their bread upon the waters" so it will come back to them in the form of cake.

As the Nutritive and digestive organs are large and strong in the Vital temperament, food plays a great part in their existence. They are

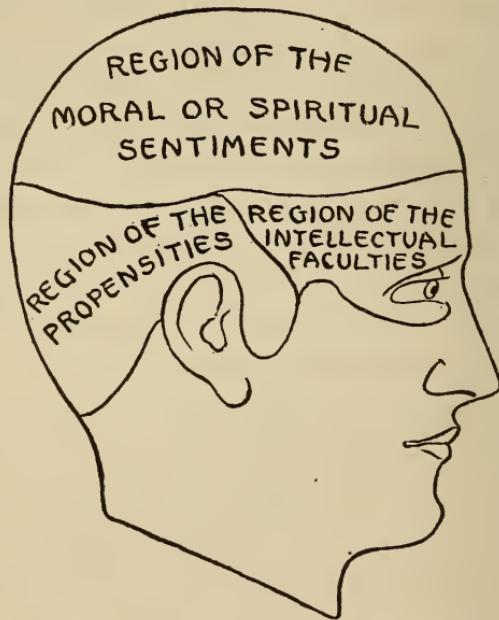


PLATE 1—The Three Major Divisions in the Organs of the Brain.

heavy eaters—fond of wines, condiments and all gastronomic luxuries. Consequently they are good judges of foodstuffs, and we find the Vital temperament in all branches of industry and business devoted to these commodities. Bakers, butchers, chefs, restaurant and hotel keepers, delicatessen

and commission merchants, and importers and manufacturers of food products.

You will note that the typical characteristics of the Vital temperament are distinctly feminine.

With this temperament the region of the propensities in the cranium, is usually full and well developed, with a large cerebellum and full neck. (Plate I.)

It is in these regions that the organs of Amativeness (love between the sexes), Conjugality (matrimony), Parental love (regard for offspring, pets, etc.), Friendship (sociability), Inhabitiveness (love of Home and country), Continuity (one thing at a time), Vitativeness (love of life), Combativeness (resistance), Destructiveness (executive energy), Alimentiveness (appetite—love of eating), Acquisitiveness (accumulation, frugality, economy), Secretiveness (discretion—policy—management—diplomacy), and Cautiousness (prudence—provision) are located.

The back part of the top-head is also well developed. Here lie the organs of Approbative-ness (ambition—display—love of praise), Self-estime (independence—dignity), Firmness (perseverence—stability—tenacity of will), Conscientiousness (integrity—love of right—justice—equity), and Hope (expectation—faith).

These organs of the brain or mental faculties are usually well developed in individuals of the

Vital (Mental) temperament, and there superior development explains the propensities, inclinations, tastes, traits and habits of the intellectual Vital temperament.

FAT PEOPLE

As a class women are more fleshy than men; they show a greater tendency to put on fat.

The voluptuousness of woman's figure, her curved limbs and, in fact, the distinctive beauty of the female form is due to the amobolism of woman, and the storing of adipose tissue.

Therefore fleshiness is a physical characteristic which we can classify as feminine.

The ramifying nerves of the body all have their focus in the brain—thus an intimate connection is established between the organs of the brain and all parts of the body. They act and re-act upon each other; and any pathological and temporary, or constitutional and permanent, condition of either will affect the other.

Mental states or conditions influence the body, and bodily conditions affect the mind. The mental faculties are weakened if the body is ill—in health the mind is active and alert. Joy quickens the circulation, grief weakens the limbs.

Just as temporary or fleeting emotions and mental states are accompanied by certain physical

aspects, there are also certain temperamental characteristics which accompany definite physical characteristics.

An abundance or superfluity of adipose tissue—fat—will act upon and influence the organs of the brain and mental faculties—i. e., the character of the individual.

In the arrangement of the brain, the group which comprises the propensities, or animal organs, is in the base of the brain next to the spinal column, and in close connection with the body.

In women and individuals of the Vital temperament these organs are usually well developed.

Fleshiness—fat bodies—denote abundance of certain feminine characteristics—the coarser traits of the feminine category.

Fat people like good food in abundance—ease and comfort. They are interested in things domestic; like children and pets; they are good natured, sensual and material.

Fat men are sociable and pleasure loving—fond of family life and interested in the details of their domestic affairs.

You should not infer that the qualities and characteristics which fleshiness stand for, are in themselves gross, base, degrading or undesirable. On the contrary, they are essential in the sum total of human attributes.

You will meet individuals in whom these

traits predominate, who are coarse textured and extremely animalistic; with weak moral, intellectual and spiritual faculties, and lacking the necessary development of the characteristics that produce a well balanced nature.

You also find men and women of great distinction in whom this characteristic of fleshiness is pronounced. Fat people are found in every walk of life, and in every field of social and industrial service. Some of our greatest statesmen have been fat men—and many women prominent in promoting the humanities have been extremely plump.

Many men of genius in music, literature, art and philosophy have been extremely fleshy, showing that the factors of ideality, sublimity, benevolence, spirituality, veneration, conscientiousness and all the higher spiritual faculties of the mind, may accompany a liberal endowment of the animal propensities, to the advantage of the individual and humanity.

MOTIVE TEMPERAMENT

You can easily select among your acquaintances a person more interested in action and practical results than books or theories. An individual "up and doing"—energetic and masterful—in whom WILL is the ruling element—a DOER;

the MOTIVE or mechanical system predominates, producing the Motive temperament.

Individuals of the Motive temperament are distinguished by a superior development of the osseous and muscular systems. The bones are large and long, and the body inclined to be angular.

The figure is above average height. The muscles are hard and firm, with an absence of superfluous flesh or fatty tissue. The shoulders are broad and the chest full. The complexion is generally dark and the hair coarse and abundant. The face is usually long with high cheek bones and strongly marked features. The skin is of medium or coarse texture and the flesh consistency hard. In fact, the the whole physique of a person of the Motive temperament (extreme type) shows that they are built for endurance, activity and energy.

Your acquaintance may be a constructive engineer or a section boss, or a lumber-jack, but regardless of vocation or social standing you will realize that his viewpoint, his motives and conduct are determined by the element of WILL ruling.

The Motive temperament does the world's work—the manual labor.

The DOERS construct, contrive, build, move. They explore and fight—toil and produce, and "carry on." In brief, they take us FORWARD.

The human figure as drawn by cartoonists to typify labor usually personifies the physical characteristics of the Motive temperament.

In persons of the Motive temperament bone and muscle predominate, fitting them for the tasks where physical endurance is the necessary requisite.

You will find them in all outdoor vocations—agriculture, forestry, lumbering, railroading, mining, surveying, maritime industries, all branches of road, bridge, and water-way construction. And the huge scope of the ever growing automobile industry offers a splendid field for persons of the Motive temperament.

Among the indoor occupations we find this type building and running the machinery of factories and mills.

Where the intellect is highly developed, the Motive temperament furnishes the heads of great constructive enterprises, and leaders of armies, and the big "field" men in commercial activities.

Occasionally you will find individuals of the Motive temperament with a high order of mental development, which has led them into the fields of literature, art or politics. Their works bespeak their love of freedom and action—are verile and compelling and often radical.

In the figure and features of Abraham Lincoln, the physical characteristics of the Motive

temperament were highly accentuated. And you have only to consider his indomitable will, and the great forward movement made in human affairs during his Presidential administration, in order to grasp the full significance of what has

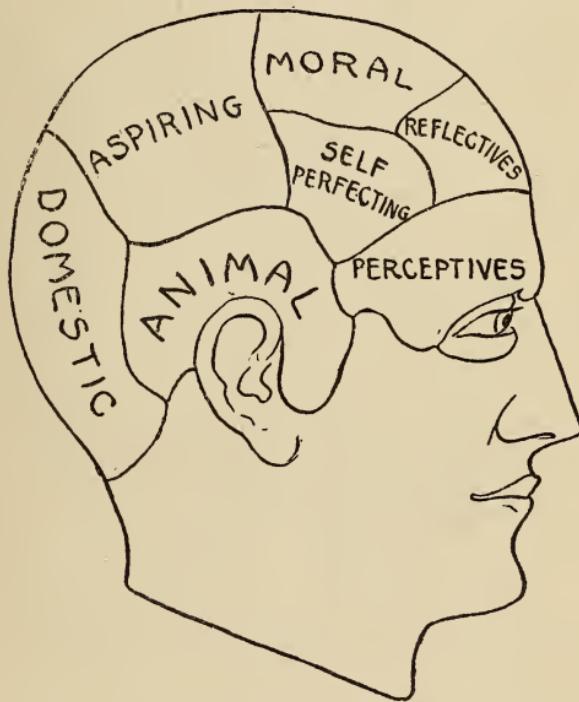


PLATE 2—The Seven Minor Divisions of the Organs of the Brain.

whom the Motive temperament predominates, are strikingly masculine.

The organs of the brain and intellectual faculties which usually predominate in the Motive type, been said regarding WILL and the Motive temperament.

The physical characteristics of individuals in

are the perceptive and reflective groups, located in the lower anterior region of the cranium. Fig. 2.)

These organs and faculties are—Individuality (observation—desire to see), Form (recollection of shape,—memory of persons and faces), Size (cognizance of magnitude—measuring by the eye), Weight (balancing—climbing—perception of the law of gravity), Color (perception and judgment of colors), Order (perception and love of method—system—arrangement), Calculation (cognizance of numbers—mental arithmetic), Locality (recollection of places and scenery), Eventuality (memory of facts and circumstances), Time (cognizance of duration and succession of time—punctuality), Tune (sense of harmony and melody), Language (expression of ideas—memory of words), Causality (applying cause to effect—originality), Comparison, (inductive reasoning—analysis—illustration), Constructiveness (mechanical ingenuity—dexterity—application of energy).

THE MENTAL TEMPERAMENT

The human family is composed of individuals who Reason—Will—Desire.

You will see from figures.....that the Mental temperament is the smallest in body build. The figure is slender and of medium height. The flesh is soft compared with the Motive temperament and the skin is of fine texture.

The hair is soft, fine and generally scanty. The head is relatively large with a broad, high forehead and a face oval or pyriform. The hands and feet are comparatively small and the instep high. The eyebrows tend upward, forming a graceful curve or acute angle.

Nervous energy is strongly manifested in the features and movements of this temperament and many of the physical characteristics previously defined as "fine" often predominate.

You surely know someone who, regardless of social standing or vocation, has an inquiring mind; is interested in theories; has original ideas; views things from a philosophical standpoint; is thoughtful, meditative and "bookish"—a Thinker. Reason rules in the nature of such a person and the Mental or Nervous system predominates.

The Mental temperament gives us the idealists, theorists, inventors, scholars of originality, artists, novelists, poets; all those mentally creative, who add to the store of human knowledge—estab-

lish religions—teach philosophy—give us ideals—foster faith and reverence.

The Mental temperament lifts us Upward.

In the world of practical affairs and industrial endeavor, this temperament does the mental detail work—school teachers, research workers, librarians, and all vocations where mental capacity is more important than manual endeavor.

This class of the Mental type while not mentally creative is dominated by the mental faculties. They like books, lectures, poetry, music and things intellectual.

With the Mental temperament predominating, the organs of the brain situated at the top of the head (Figure 3) are usually well developed.

The Vital temperament directs and uses—the Motive temperament sees and constructs—the Mental temperament thinks and originates.

The physical characteristics, and the traits and propensities they stand for, in our description of the three temperaments, describe extreme types. They are rarely found; but if you learn to distinguish the extreme type you can readily determine which is the ruling temperament in the individuals you meet.

When you have determined the predominating temperament, indicated by the physical characteristics which distinguish it, you will know whether Desire—Will—or Reason is the ruling

element in the person's nature, and your judgment of their character in detail, must be based on this finding of their ruling Motive.

Desire rules to get.

Will rules to do.

Reason rules to know.

In a previous chapter I described the conditions imposed on man in the early stages of human development. With the separation of the sexes, men and women became specialists in the struggle for existence. The characteristics of the Vital temperament became pronounced in women and the characteristics of the Motive temperament became pronounced in men.

All the higher intellectual faculties and moral sentiments were yet dormant.

Where primitive woman could contrive by imitation and instinct to construct and produce the purely domestic needs, primitive man was obliged to rise above such methods and invent and originate—observe—perceive—reflect—reason, and make deductions; then construct with his hands weapons and tools of a new order.

Nature afforded him no patterns for bows and arrows, and the application of the mechanical principles involved in their construction and use, could only be reached through deductive and abstract reasoning.

Thus, the mental faculties and organs of the

nervous system and brain which function to that end, were stimulated and developed.

Through inheritance, these higher qualities and mental attributes began to manifest themselves—in the offspring of the fittest—with the result that a new type with different predominating traits and characteristics began to appear—the Mental type—in which the brain and nervous system predominated over the Vital and Motive systems. A type in which the salient qualities of the Vital and Motive temperaments were blended and refined. The purely animal instincts and traits, and the perceptive organs of the external senses, became subservient and obedient to the demands of reason and the imaginative faculties.

As the combined efforts of primitive man and woman increased the safety of life, and the comfort of existence, they were gradually released from the bondage of isolation and seclusion.

The social instincts began to assert themselves resulting in the formation of tribes and clans.

This in turn resulted in the development of individuality, mirthfulness, approbateness (ambition, display and love of praise), and self esteem.

The increasing social intercourse quickened the awakened intellectual faculties, and led to the establishment of governments.

The advent of the Mental type in primitive

social activity marked the beginning of artistic expression, and the foundation was laid for the cultural achievements which express the ideas that add beauty to utility.

Thus were introduced the first crude attempts at ornamentation and decoration.

Here the feminine imitative traits displayed themselves, as all primitive art is merely crude attempt at copying nature's designs. These feminine imitative qualities combined with the masculine creative traits gave birth to art.

The social intercourse of early civilized men and women, as distinguished from the tribal existence, established religions and educational institutions, and tribunals of law and order which fostered and encouraged the higher intellectual faculties and moral sentiments—hope, spirituality, veneration, benevolence, ideality, sublimity, etc.

In nature's plan of creation and evolution she first evolved the primitive man and woman.

As children inherit certain characteristics from each parent, it naturally followed that the distinguishing traits of the primitive men and women became blended in the offspring resulting in the arrival of new types.

This natural specialization increased with the broadening of the various fields of human endeavor and achievement.

Under the primordial conditions all men were

very much alike, mentally and physically, and in the struggle for existence they had common occupations; likewise the primitive women resembled each other closely, both mentally and physically, and their secluded existence imposed on all of them the same duties.

Human development has gradually brought the race to a state where specialization and variety in human character is the rule, and all individuals differ radically from one another in the blending of the fundamental and salient traits of human nature.

We cannot judge or read character with any degree of accuracy by simply classifying individuals as belonging to the Vital, Motive, or Mental temperaments.

Such a classification is broad and general—nearly as broad as the classification of males and females—and tells us little more than the fact that Desire, Will or Reason rules the nature of the individual.

In order to accurately read character, you must consider each physical feature of a person, determine its special meaning, and then make a complete appraisal from the complex combination.

For it is only in an extreme type of any temperament (rarely found), that you will find all the distinguishing characteristics pronounced.

But you will find that every individual (man or woman) with any one of the temperaments predominating, possesses a special combination of facial features, different from every other individual of the same, or other temperaments.

FEATURE LINES

To read character at sight it is necessary to know the significance of the contour lines, and general development of an individual's head and facial features. By these signs you can "size them up" and know their traits and characteristics.

I want you to grasp the full significance of the word UP as we apply it to human feelings and emotions—"Brace up, old man"—"Things are looking up"—"Keep a stiff, upper lip"—"Up and doing"—"Hitch your wagon to a star." We are buoyed up—we are lifted up with ecstasy—we speak of lofty ideas and thoughts—we raise standards—church spires symbols of faith and hope, point upward—flags and beacon lights are placed aloft—we ascend to knowledge—we rise to emergencies—we speak of the heights of achievement, the zenith of power, the pinnacle of success.

Up signifies a direction.

Metaphorically speaking in human affairs that direction leads to joy, happiness, mirth, bliss, knowledge, power, achievement, reverence, veneration, hope, faith, justice and ideality.

Now consider the significance of the word Down as used in the following: "Jones is all run down"—"Smith is down in the mouth over something"—"Brown is down and out"—"She pulled him down to her level"—"Cast down the sorrow"—we point down to hell—the dead are buried down in the ground—we "fall" downward—we sink to the depth of degradation, ignorance and poverty—we refer to the criminal class as belonging to the underworld.

The word Down signifies a direction.

Metaphorically speaking, in human thoughts, emotions and conditions that direction leads to sorrow, misery, pain, remorse, degradation, ill-health, melancholia, poverty, oblivion, extinction.

In our geography lessons we were taught that the horizon line is the line where the earth and sky seem to meet. It is also the horizontal line that divides "Up" from "Down."

If you refer to an object as being "up there" or "down there," you use the words up or down because the object is either above or below a line level with your eye. Thus we have a line which divides up from down. This line is always level with your eye. In our language we have the words Forward and Backward which we use metaphorically as we do the words Up and Down.

To take the Forward direction is to advance, progress, accomplish. Any movement Forward

suggests to our mind energy, achievement, endeavor, purpose, aggression, speed, persistency.

It is the direction of exploration and discovery—conquest and victory—activity and construction—experiment and invention—enterprise and attainment. We hasten Forward—we speak of Forward movements in religious, educational, industrial and social affairs.

Forward is the logical direction for every thing to take that does not move upward—it is the direction that leads to the future—it is the road of promise—it is the trail which youth blazes.

The word Backward in terms of metaphor—relates to the past—the source—whence we came; it is the way we go for history and tradition—information and records.

The Backward road may be strewn with ruins, but every ruin is a lesson or example to guide us on our way Forward and Upward. We can go Backward with as much safety and advantage as we can go Forward, providing we do not get off the road and go Downward.

On the Backward road we bury our sorrows and mistakes—we leave our sins behind us. The past holds nothing that can harm us, and much that we can profit by.

All our recollections and memory images come from that direction, and all our inheritances and endowments. In observing a person's fea-

tures keep well in mind what has been said regarding the significance of the words Up—Down—Forward—Backward.

Have you ever realized that the impressions you get of the nature and character traits of individuals, are largely due to your interpretation of the general configuration of the head and face, and the direction of the lines formed by the features.

The infinite variety in human physiognomy is due to the various configurations which can be formed by the feature lines.

If the general direction of the lines of the head and features tend upward they indicate an optimistic disposition and intellectual tendencies.

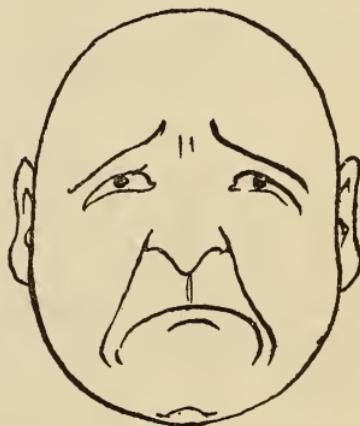
If the general direction of the lines is downward they indicate a pessimistic disposition and sensual tendencies.

If there is neither a decided upward nor downward tendency in the direction of the feature lines of the face, it denotes the medium in temperamental propensities, intellectual tendencies and emotional traits.

If the feature lines of the face and the contour of the head are straight, forming angular features they indicate abruptness, decisiveness, square dealing and straight forwardness (Masculine characteristics). Rounded or curved feature lines denote

suavity, geniality, affability, mobility—the easy going disposition (Feminine characteristics).

If all the feature lines are strikingly upward or downward, angular or curved the individual will represent an extreme type.



Feature Lines
Tending Upward



Feature Lines
Tending Downward

In our phraseology, Upward—Downward—Forward—Backward—applies as well to development (size) as to contour or direction. In other words, we find broad jaws and narrow foreheads—

broad foreheads and narrow jaws—long, low heads—short, high heads—heads high over the temples, and low over the ears—heads low over the temples, and high over the ears, etc.

As we proceed in a study of the separate facial features, you will learn the meaning of the direction which the feature lines take.

THE EYES

The eyes have been called “the windows of the Soul,” and the sensations we get from seeing stimulate our imaginative faculties to a greater extent than the sensations we receive from the other senses.

The physical characteristics of the eyes and brows will tell you more about the intellectual calibre, and emotional traits of the individual, than do any of the other facial features. They are the highest of the sense organs and the most expressive of all human features.

A great physician has said that a complete diagnosis of the physical condition of an individual can be made from a careful examination of the eyes; and an expert in character reading can measure one's moral and intellectual status from the formation and expressions of the eyes alone.

Large, wide, open eyes indicate credulity and wonderment—they let in much light and are generous to their possessor. Individuals with such

eyes see much; they get the beauty of things and view the world with awe and appreciation and they are frank in their expression of their emotions and ideas. Generally persons of artistics tendency and poetic fancy have this large, wide, open eye.

There is a wide, open eye that is cold and penetrating; it is the eye of a determined, intelligent and coldly caculating person.

If the pupil is large, and the eye has a moist appearance, the individual will be generous with their thoughts, sympathetic and confiding.

If the pupil of the eye is small it indicates a person close and selfish with their thoughts.

Individuals with small eyes view life narrowly, and think selfishly.

Partly closed eyes, that appear to squint at objects, denote shrewdness and skepticism.

The eye that is closed so that the opening is but a narrow slit, indicates suspicion—not being able to see far (Mentally) the individual with such eyes is naturally distrustful of others. This is also the mark of a sly nature.

Persons with a cold, cruel nature have eyes that never open wide, such eyes, usually with a small iris, are dry and appear to press close to the lids.

There are "Pop eyes" that seem to fairly buldge from their sockets, denoting a tendency to be merciless—a person with these eyes will un-

hesitatingly sacrifice others (if the eye be small) where it will further their own ambitious ends. In fact the eye that more or less protrudes from the socket always denotes a certain degree of ambition.

The eye that is moderately open is that of the average individual—neither too discriminating nor overly credulous.

It is from the expressions of the eyes that we can read an individual's character most easily.

The person who cannot return your look frankly, or who never looks you in the eye except to glance for a second and look away again, cannot be trusted.

The critical person will look at you from the corners of his eyes while you are talking; the cynic will look at others from the corners of his eyes while you are talking.

Keenness of perception and mental penetration accompany deep set eyes of unwavering expression.

The eyes of melancholy persons have a hollow appearance, and a pensive expression; they never seem to focus their vision on apparent objects, but always appear to be looking into space.

Mirthfulness is indicated by the lines of the eyes turning upward at the outer corners. Mirth will also cause radiating lines to form at the outer corners of the eyes over the cheek.

Laughing eyes, which are easily recognized, denote a happy, emotional nature.

Eyes that twitch nervously, with lids that flutter while the individual talks, denote a timid, sensitive, self-conscious person.

There are light colored, watery, shifty eyes that show a weak mentality and childish mind; this eye of the feeble mind is peculiar in that it appears to be loose, and sunken in the socket—and the expression is always dull and vacant.

The eyes of intelligent, strong minded and thoughtful persons may be deep set, but they are never wavering in expression.

As a general rule, persons with dark brown or black eyes think more profoundly than persons with blue or light colored eyes.

Mystics and those who delve deeply into the mysteries of life have dark, deep set eyes.

Individuals whose eyes have lids of fine texture, with the blue veins showing, and long, silky lashes, are tender and sympathetic.

When the eye lids are thick and of coarse texture, with thick, coarse lashes, it denotes gross tastes and coarse sensualism.

EYEBROWS

Thick, heavy eyebrows indicate mental verility—the individual may not be highly intellectual or even educated—but will think vigorously.

Thin, delicately penciled eyebrows indicate an incapacity for strong, vigorous thinking; an individual with these eyebrows may be highly educated and have an appreciation of the “fine” in an intellectual way—but will not think vigorously nor profoundly.

There are intermediates between these two extremes and you can judge the individual accordingly.

Eyebrows that meet over the nose denote a nervous temperament; they also indicate an intensity in mental pursuits and emotional feelings, with a tendency to go to extremes. They are also an indication of sensual tendencies.

Eyebrows that are wide apart show mental apathy; an individual with these eyebrows will not be intense in thought or emotion—they lack strong convictions and are credulous.

High set eyebrows denote an inquiring, receptive mind—not meditative.

Low set brows denote more discernment and perception—inclination to meditate and analyze.

Straight eyebrows indicate practical thinking, mental stability and a matter of fact viewpoint.

Wavy, uneven eyebrows show nature vacillating and lacking in decision and mental stability.

Eyebrows that tend upward and stop abruptly without forming an arch, denote a decidedly hopeful, optimistic nature—mentally constructive, idealistic, but not practical in material matters.

Eyebrows that form an abrupt high angle denote intellectuality, veneration and ideality. Persons with this type of eyebrows are broad minded, highly imaginative and mentally creative; they view the world from many angles; they soar to the heights and descend to the depths in their thoughts.

The pendulum of their emotions swings from ecstatic bliss to black despondency—they make abrupt decisions.

Curved eyebrows, that form a graceful arch—denote a mind that works smoothly and is imaginative, idealistic, hopeful, reverential, optimistic, conscientious. Individuals with these eyebrows form their opinions gradually and passively; they lack the quickness of thought and decisiveness of the individual whose brows form a high and abrupt angle.

Drooping eyebrows denote melancholy tendencies—a mind that views the world without hope or veneration—mentally lazy and impractical. Caricatures of the human face depict grief, sor-

row, and despair always show eyebrows slanting downward.

In your observations you will find thin, straight brows—thick, arched brows, and other combinations of the eyebrows that has been described. The characteristics they denote will vary according to the combinations.

The significance of what has previously been said regarding the upward and downward tendency of feature lines will be obvious in its application to the eyebrows.

LINES ON THE BROW AND FOREHEAD

One long, deep vertical line between the eyes denotes concentration and singleness of purpose; persons with such a line abhor distractions—they usually have one definite purpose in life which they pursue unfalteringly.

Two vertical lines between the eyes denote a nature of fine resolves, but divided force. Such persons do not accomplish their aims, owing to an inner conflict of the intellect and emotions.

Three vertical lines between the eyes, denote a good balance of the mental, emotional and spiritual qualities, but individuals with this marking are not liable to ascend to any great height of achievement.

Many small vertical lines between the eyes denote numerous interests and various endeavors.

Such persons have too many "irons in the fire," and thus scatter their intellectual forces, they are apt to be vacillating.

Many horizontal lines on the brow denote mental effort—they may reflect the mental effort of the profound and philosophical mind or merely the mental effort of a Mary "troubled about many things."

THE NOSE

Among animals the sense of smell plays a large part in sexual attraction. From a physiological standpoint, there seems to be an intimate connection between the olfactory nerve centers and those of the genital organs. Be that as it may, it is strikingly significant that a large, prominent nose accompanies a nature in which the amorous tendencies are pronounced.

Whether these amorous tendencies be gross or refined, will be indicated by the texture and modeling of the nasal organ.

There is a sensitive, dilating nostril which also displays strong emotional qualities in regard to sexual matters.

A nose with large, dilating nostrils, of the negro type, denotes an individual childishly emotional—easily influenced by melody, harmony and rythm. Such persons usually have rich, mellow voices and are musically inclined.

If the bridge of a nose with these nostrils, is narrow and high, it will indicate a refined musical taste; if the bridge is broad and low refined taste will be lacking.

A large nose with rigid nostrils and small openings, indicates an amorous nature that is selfish and mercenary.

The well modled, moderately long, narrow nose indicates aesthetic taste in art and music, or anything which appeals to the senses.

The "aristocratic" nose has thin, rigid nostrils and a straight prominent ridge; persons with this nose are conventional and exacting in social affairs and relationships.

In financial circles, and the business world in general, you will find the massive nose of the aquiline type (thick and long and arched) common among persons with a strong love of money, and the ability to acquire property and worldly goods. In fact, this type has been called the commercial nose; there is a definite thickness in this nose just above the nostril (the wing) which is said to be the true facial mark of money making skill.

The thin, rigid aquiline nose (like the beak of an eagle) indicates a cruel nature.

The opposite type from the aquiline is the philosophical nose—usually short with a straight ridge and large and blunt at the end. Darwin

and Tolstoy had this type of nose. It is the indication of an individual impractical in money matters—decidedly so if the nose is concave.

A very short, small nose denotes a lack of interest or talent in art. We often find this short nose on individuals with a scientific trend of mind. Among scientists short and concave noses will be the general rule.

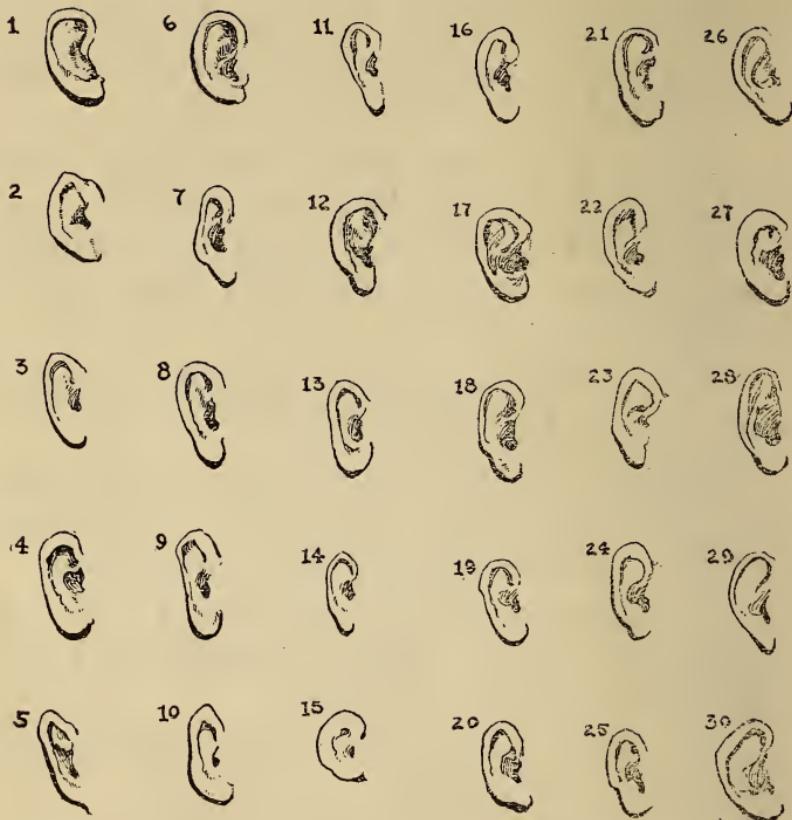
A very short, blunt nose denotes a pugnacious and obstinate disposition.

Persons with short noses are more witty than those with long noses. The small retroseeé nose denotes an independent and saucy disposition.

A straight nose, that slants upward at the tip indicates the proud, haughty disposition—a disregard for the opinions of others.

The sharp, pointed nose denotes the inquisitive, “nosey” individual.

The melancholy nose is long and drooping.



TYPE OF EARS

KEY

- | | |
|---|---------------------------------|
| 1. Determined and aggressive. | 16. Generous and willful. |
| 2. Ape-like denoting an animal-like nature. | 17. Kind and loyal. |
| 3. Honest but narrow-minded. | 18. Clever and quick-witted. |
| 4. Clever and artistic. | 19. Dull and narrow-minded. |
| 5. Clever but dishonest. | 20. Generous and broad-minded. |
| 6. Refined and intelligent. | 21. Brave and determined. |
| 7. Sanguine and energetic. | 22. Practical and reliable. |
| 8. Imaginative and indecisive. | 23. Unreasonable and selfish. |
| 9. Highly intellectual. | 24. Melancholy and pessimistic. |
| 10. Impractical and weak. | 25. Cautious and narrow-minded. |
| 11. Proud and conservative. | 26. Cautious and broad-minded. |
| 12. Strong and self-reliant. | 27. Idealistic and impractical. |
| 13. Selfish and long-lived. | 28. Shrewd and cunning. |
| 14. Social and extravagant. | 29. Reverential and honest. |
| 15. Pugnacious and selfish. | 30. Stubborn and opinionated. |

THE EARS

As we move downward in our character delineation of the facial features, you will notice that the physical characteristics tell us more about the emotional and animal instincts than they do about the intellectual traits.

Lombrosso, the great criminologist, dwells with emphasis on the size, shape and position of the ears as an index to the moral and intellectual calibre of individuals.

Large, long, ears, with prominent thick lobe, invariably denote a strong physical constitution and long life.

A long, symmetrical, vertically set ear, with a large opening, denotes intelligence—if thick at the base, and of coarse texture, the individual will be intelligent but impractical.

A very long, thin ear, with pointed lobe, indicates shrewdness and cunning.

A large, thin ear of fine texture, upright and broad at the top, denotes veneration and religious tendencies.

A short, thick ear of coarse texture, the upper part broad and slanting far out from the head, denotes an obstinate and determined nature.

Ears in which the lobe is not cleft, but is fastened to the skin of the upper jaw, denotes degenerate tendencies and physical frailty.

Extremely small ears denote stinginess and secretiveness regarding personal affairs.

A long, narrow, thin ear with a small opening to the drum, is the ear of a scrupulous, honest, but narrow minded person.

The long, thick ear, lying close to the head, and slanting backward, denotes a cautious, conservative and provident disposition.

A thick, firm, well formed ear, denotes energy and aggression.

There is an ape-like ear, pointed at the top—heavy at the base—of coarse texture, and having a small opening, which is indicative of low, animal instincts.

Plate .. shows other types of ears and the characteristics they denote.

The formation of the upper part of the ear pertains to the mental faculties, while the lower part of the ear indicates the animalistic and material tendencies.

THE MOUTH AND LIPS

The mouth is the most mobile of the facial features, and we constantly and consciously use it to express our feelings and emotions.

The ideal masculine mouth is straight and firm with moderately full lips—the upper one slightly more prominent—healthy pink in color and less mobile than the ideal feminine mouth.

This mouth indicates firmness, decision, self control, and well balanced mental and emotional qualities.

An ideal feminine mouth will have full, red lips—the lower one slightly more prominent. The line of the mouth when the lips meet will form a cupid's bow, and the lips will be mobile and sensitive.

This mouth indicates tenderness, sympathy, poise and normal affection—the up-turning corners add mirth and cheerfulness.

The mouth with corners turning slightly downward shows a serious mind and temperament, while the mouth that turns upward at the corners indicates a cheerful, optimistic nature.

The mouth that sags at the corners or drops from the center, denotes melancholy, discontented and morbid tendencies.

A small, firm mouth denotes a nature with a strong regard for the niceties of life—conventional and punctilious.

The large mouth is the generous mouth—but the generosity indicated, often is largely confined to the realm of the senses and appetite. This is invariably the case when the large mouth is also loose, indicating loose or coarse moral tendencies.

The firm, thin lipped mouth indicates the unconfiding, unemotional person.

A long, thin upper lip is a sign of frugality and acquisitiveness. John D. Rockefeller has this type of lip. It is also the indication of a self confident, self satisfied nature, not easily influenced by praise or flattery.

A short upper lip denotes a good natured but improvident person; those who have it, never take life seriously, especially in regard to the material needs of life. They are, also, susceptible to praise and flattery.

Thick, protuding lips denote sensualism in regard to food, and the physical demands of the body.

It is noticeable that in infancy and early childhood, when hunger and the demand for food is of first importance, the lips protrude. In old age when the needs of the body are subservient to the demands of the spirit, the lips recede or draw inward.

Persons who have protruding lips all through life remain sensual, and retain their strong animal appetites.

THE CHIN

The chin is a distinctively human physical characteristic. Man alone possesses a chin; it undoubtedly developed along with his aggressive and fighting qualities, and became through sexual selection an established and distinctive characteristic of the human species.

It helps to balance the head on the bony pivot on which it rests.

The chin, like the other features on the lower half of the face, is more strongly related to the animal propensities than the intellectual faculties.

The development of the chin is indicative of traits which manifest themselves more potently in the world of action and endeavor than in the world of thought.

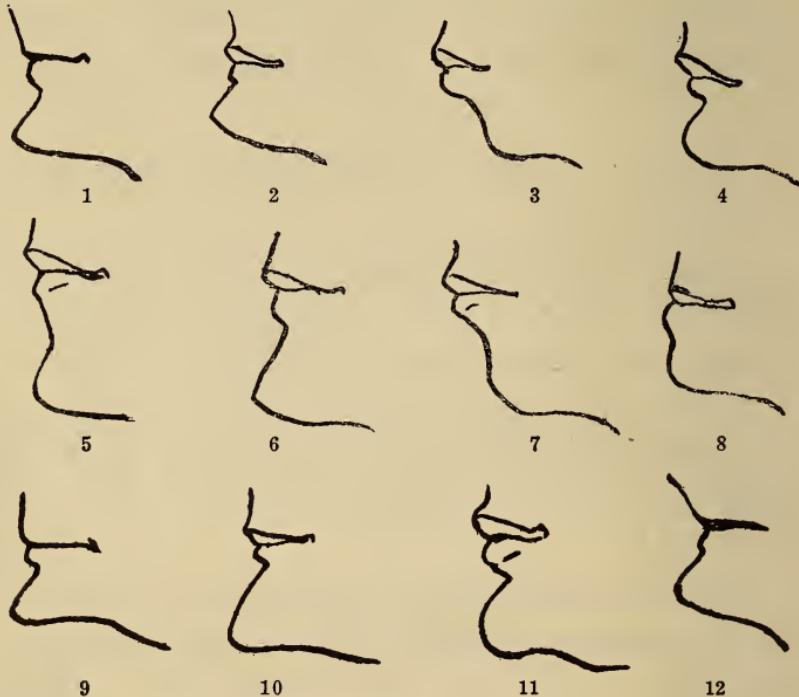
A prominent chin inspires fear and respect for its possessor, therefore from the prominence and shape of the chin we estimate the relative strength or weakness of a person's will and the traits that are accessory to it.

A prominent chin indicates firmness of will. A chin that is thrust upward and forward denotes determination and aggression; we naturally find a deficiency of these traits in individuals with receding chins.

A chin that is long and pointed belongs to the intellectual fighter—denoting initiative, persever-

ance, independence of thought. Former President Wilson has such a chin.

The short, broad, chin denotes stubborn determination as distinguished from perseverance.



KEY

- | | | |
|--------------------------------------|-------------------------------|---------------------------------|
| 1. Practical and active. | 5. Deliberate and energetic. | 9. Conservative and decisive. |
| 2. Sympathetic and self-reliant. | 6. Aggressive and optimistic. | 10. Tender and determined. |
| 3. Impulsive but lacking initiative. | 7. Impetuous and submissive. | 11. Sensual and self-confident. |
| 4. Obstinate and determined. | 8. Sanguine and dutiful. | 12. Progressive and cautious. |

A good, strong, firm chin indicates dependability in thought and action. When accompanied by broad jaws tenacity is an added trait. If this development is extreme it shows an indomitable spirit and dogged determination.

Persons with receding chins are impulsive; they may be active and energetic, but these traits should not be confused with the qualities of initiative and stick-to-itiveness which accompany the prominent or well defined chin.

Persons with a receding chin are usually opinionated—bursting with “big” ideas and plans which they execute in words instead of acts. They are subject to spurts of endeavor, but they must be encouraged, led or pushed to do the things they talk about. They readily adopt the ideas and methods originated by persons of initiative. They do not lead but are swept along by the forward movements that touch them.

They are inclined to be loquacious, quick in thought, and enterprising, and are best fitted for the occupations where their wits, enthusiasm and energetic “talk” can find an outlet. They are admirably suited to salesmanship.

The normal chin forms a well defined right angle.

Between this normal, and the extremes of proceeding and receding there are various degrees of development, the significance of which you can easily estimate by understanding the extremes.

ASYMMETRY

Asymmetry of the face is a characteristic of the human species; that is to say, both sides of the face, and cranium are unequal; the two eyes are not of the same height and one side of the face is more receding than the other.

Accurate examination and measurement tell us that asymmetry is the rule rather than symmetry.

While symmetry is rarely if ever found, the deviation is slight in the features of the average person. We cannot easily detect the slight irregularity of the features in ourselves or others; it may be our mouth, or eyes, or nose, that is not in true balance—but where extreme asymmetry is present you will notice it at once.

This plainly evident departure from symmetry in an individual's features is one of the few physical signs by which we are enabled to detect genius, exceptional cleverness, or degeneracy. It is a sure indication that the individual will go to extremes in obeying the impulse of their strongest characteristics or propensities.

Whether this extreme asymmetry denotes a nature abnormal in the pursuit of good or evil, depends upon the moral and intellectual calibre of the individual.

If you observe immediately that one eye of an individual is set decidedly higher than the other, or that one ear is decidedly larger, or if the line of

the mouth is not straight cut, you have an extremist.

The great tenderness of Lincoln, his broad, human sympathy, which knew no discrimination of race or color; his sublime compassion and noble sentimentality, are incised in his features—especially in his asymmetrical mouth.

Theodore Roosevelt's pre-eminent sense of justice, and his unfailing purpose to gain a "square deal" for all, are strikingly shown in his facial features. His eyes are asymmetrical—the right being set decidedly lower than the left. Max Nordau, Lombroso, Doctor Leibreich and other authorities on the significance of asymmetry in the human face, have found that all great criminals show an abnormal asymmetry.

MENTAL VERILITY

Generally speaking, the emotional side of an individual's nature is strongest during childhood and adolescence.

As previously shown the traits and characteristics that predominate during these plastic and impressionable periods belong in the feminine category.

There are many vocations in which success depends on the talents that are born of these emotional (feminine) traits.

The emotional faculties are highly developed

in individuals who show exceptional musical talent. Among the world's great music composers, Liest, Weber, Mendelssohn, Meyerbeer, Mozart and Handel had composed a masterpiece by the age of twelve years.

Among workers in the artistic field (painters, sculptures, etc.), exceptional talent is also manifested at an early age. Many of the world's greatest artistic achievements were executed by artists under twenty years of age.

The emotional and feminine characteristics so essential in the field of dramatic art, are displayed almost from childhood. Forest, Irving, Jefferson, Booth, Keene, Barrett and Kemble were distinguishing themselves before the age of twenty-one.

Many of the qualities which are a necessary asset for the success of a doctor or surgeon, belong distinctly to the feminine category; and the medical profession has scores of members who reached distinction before the age of thirty.

In these and other similar fields the emotional (feminine) characteristics of human nature find greatest expression; and they have a social value in the development of the race equal to the intellectual value of the mental or masculine characteristics.

Historians, satirists, poets, naturalists, etc., reach the public with thoughts that spring from

the imaginative and higher intellectual faculties.

Man holds the supreme place in nature by virtue of the superior development of the brain and nervous system.

A perfect physical specimen of the Genus *Homo* can easily survive while possessing a small brain and undeveloped intellect. From a purely physiological standpoint the savage or primitive man is superior to the average civilized man.

Man has developed upward to meet his spiritual longing, and a high head and the organs of the brain that occupy the upper region of the cranium, are those that it has taken the longest to evolve.

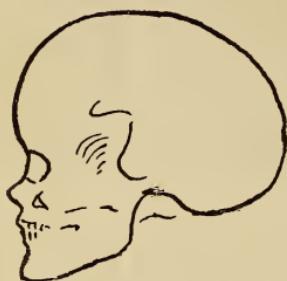
As it was with the race, so it is with the individual—it takes longer for the higher intellectual faculties to reach the zenith of power than it does for the emotional and intuitive faculties.

And it is significant that the age of mental verity comes later in life, and is of longer duration, among intellectual workers. Novelists, satirists, historians, poets, naturalists, statesmen, philosophers and scientists often do their most notable and enduring work during the middle life period.

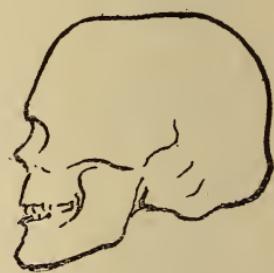
With the individual or the race, the emotional faculties and propensities belong to childhood and youth, while the higher intellectual and reasoning faculties come into ascendancy at the beginning of the middle life period, and sometimes prevail through old age.

HEAD SHAPE

The phrenological chart (Fig. . .) shows the general location of the various organs of the brain. By referring to this chart as we proceed in the delination of character as indicated by Head Shape, you will understand why certain traits and characteristics accompany the different head shapes.



Female Skull



Male Skull

(By Head Shape we mean the formation of the cranium or that portion of the skull which houses the brain).

The high head shows an upward development of the mental faculties. This means that the organs of the moral and spiritual sentiments are developed in equal, or superior proportion, to the animal propensities and other intellectual faculties.

If the high head be narrow it shows that firmness, veneration, benevolence, hope, spirituality, etc., (see chart) predominates over-combativeness, destructiveness, acquisitiveness, ect.

The superior or equal development of these

latter organs, lying as they do at the sides of the head, give it breadth.

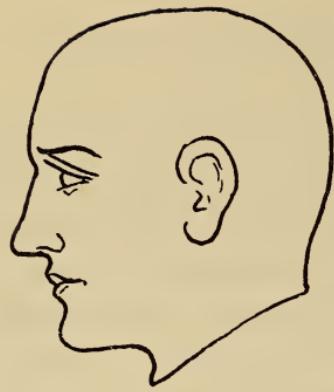
The high, narrow head is the head of the intellectual peace lover—the broad, high head is the head of the intellectual fighter. Individuals with high, narrow heads are idealists, but not so efficient, constructive nor practical as the high, broad-headed individual. The former will accomplish by tact and diplomacy while the latter employs combativeness and destructiveness as means of achievement.

The big men in financial and industrial fields have the high, broad head.

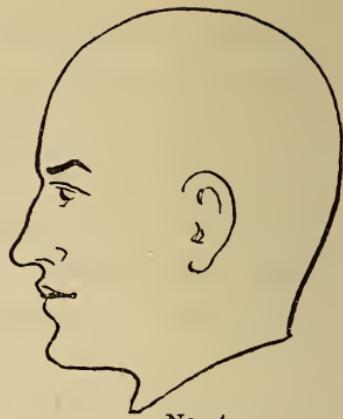
As hope, conscientiousness, suavity, and spirituality belong to the upper region—the high headed individual is optimistic and has more faith and confidence in human nature than the broad headed, combative individual.

Note in the chart—the organ of destructiveness lies just above the ear—the organ of combativeness next to it, back of the ear. A large development of these organs give breadth to the head; this development with a low head indicates that the individual is governed by senses—the animal instincts predominate, and such persons value all things as they appeal to the external senses.

Individuals with a low, broad head are “earth



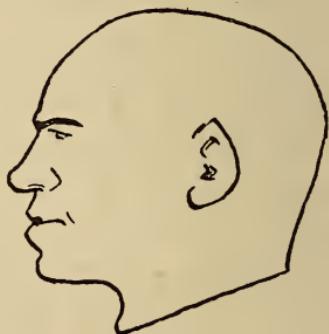
No. 1
Even Balanced Head



No. 4
High Head



No. 2
Long Head



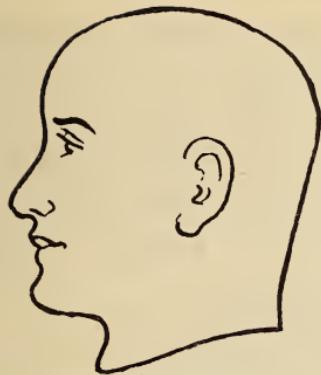
No. 5
Low Head



No. 3
Short Head
Short from the Ears Forward



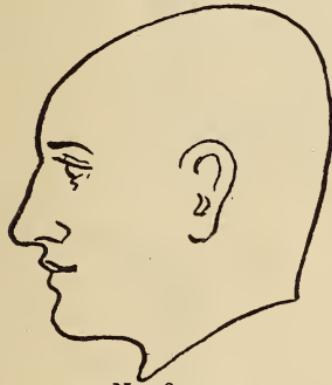
No. 6
Long from the Ears Back



No. 7
Long from the Ears Forward
Short from the Ears Back



No. 10
Receding Forehead



No. 8
High Over the Ears
Low Over the Temples



No. 11
Proceeding Forehead



No. 9
High Over the Temples
Low Over the Ears

bound;" the imaginative and reasoning faculties play little part in their viewpoint and conduct.

The organ of acquisitiveness adds breadth to the head, as it lies just above the organ of destructiveness. (See chart.) Therefore, the individual with the low, broad head, while lacking in the

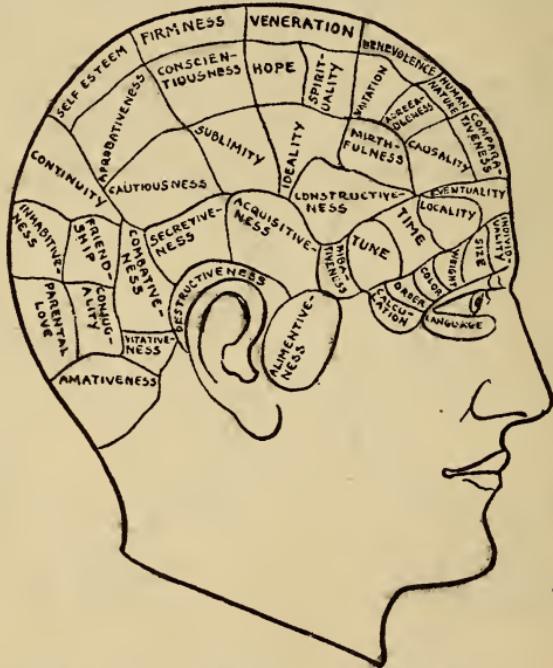


PLATE 3—Phrenological Chart, showing the location of the various Organs of the Brain.

higher intellectual qualities, has the ability to forge ahead and overcome obstacles, and a strong propensity to acquire material things—such persons like to make money.

As it is the organs of combativeness, destructiveness and acquisitiveness which gives breadth to the head over the ears, you can readily under-

stand why the low, narrow-headed individual will be lacking in these qualities. Such people care little or nothing for money; they need to be led and guided in intellectual and spiritual matters, and pushed and spurred to material accomplishment.

A long head is one that is long from the ears to the forehead and from the ears to the back of the head. (Fig. ...)

The chart (Fig. ...) shows the organs of the brain which lie in the front and back of the head.

If the head is long from the ears to the forehead it shows that the intellectual faculties of the five senses, and the perceptive and reflective groups of organs are well developed. These organs include form, size, weight, color, order, calculation, locality, eventuality, time, tune, language, causality and comparison.

You will readily understand how a development of the qualities is necessary in all the arts and sciences and also the practical fields of endeavor.

Individuals with this head development are keenly intellectual on the material plane—observing and constructive, with a retentive memory.

If a prominent or bulging brow accompanies a long frontal development they will have strong individuality, and be keenly observing. This formation of the head and brow is a common char-

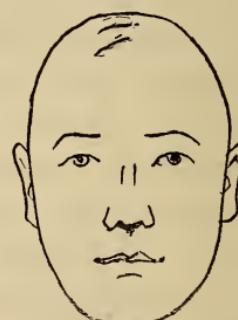
acteristic among artists, architects, naturalists, or all those keenly observant of natural phenomena. They reflect upon what they see—are more interested in things than persons, and are scientific, inventive and constructive.

If the upper forehead is prominent or bulgy it denotes an understanding of human nature, the ability to make comparisons and connect cause with effect.

You often see individuals with the brow prominent over the eyes but the upper forehead



Broad Head



Narrow Head

flat and receding; here you have strong individuality and good observation. Such an individual might make a good artist, but would be a poor scientist—reverse the development and the deduction is obvious.

If the head is high with this long frontal development it will add veneration and the spiritual attributes; this joins idealism to science—reverence to art—altruism to inventive ability—imag-

ination to constructiveness—conscientiousness to all manual endeavor, with the result that we have many individuals who use their talents and ability more to benefit humanity than for mere selfish aggrandizement.

A head that is short from the ears to the forehead shows a deficiency in the qualities which characterize the head long from the ears to the forehead.

PROCEEDING AND RECEDING FOREHEADS

The proceeding forehead is full and prominent at the top and slightly receding over the brow.

The individuals with a proceeding forehead are slow to think, meditative and more interested in theories than the immediate objects of their observation. They are good natured, gentle mannered, and patient in their work; they are slow to speak and deliberate in action.

These individuals are inclined to be impractical in material affairs but logical in their reasoning.

The proceeding forehead is a characteristic of the philosophic mind. A distinguishing trait of individuals with this forehead is their painstaking, careful deliberation in everything they undertake, and their steadfastness until they attain achievement.

They have strong imaginations and are often quite original in their theories and deductions.

All forward movements in the realm of the intellect are due to individuals with the proceeding forehead—they furnish the ideas and theories that supply material for the constructive fields of action—they supply the objective for the world's workers.

By meditation and reflection they get at the heart of things, and unravel the hidden mysteries and principals of nature which enable the world to move forward .

According to our classification, the rounded, proceeding forehead is typically feminine.

RECEDING FOREHEADS

The receding forehead slopes backward from the eyebrows. Individuals with the receding forehead are quick in thought, impulsive and impatient; they are keen observers but not analytical; they are interested in facts rather than theories; they like to see things demonstrated, and think in terms of material achievement.

They are active and keep things moving; with them results are of first importance; they are bored with the lengthy explanations of the "why" of things, and do not think thoroughly or profoundly.

Such persons are the kind who habitually skip the pages of a book when reading.

Being impulsive they are not patient or painstaking, but work energetically in short spurts; they are not apt to be as orderly and systematic as people with the proceeding forehead—but they do keep things moving and get things done.

The individuals of this type keep the wheels of industry and commerce revolving—they apply the ideas and theories of the individuals with proceeding foreheads, to the practical needs of humanity, and carry the world forward on the plane of material accomplishment.

We have described the characteristics of the extreme type of proceeding and receding foreheads—between these two extremes you will find the happy medium—the well balanced forehead of the individual who is practical and well balanced in both thought and action.

THE HEAD WHICH IS LONG FROM THE EARS BACKWARD

Directly back of the ears at the sides of the head lie the organs of vitativeness, combativeness, friendship and conjugal. (See chart Fig.)

At the back of the head are the organs of amativeness, philoprogenitiveness, inhabitiveness

—the latter adds length to the back head, while the former tend to give it breadth.

These are the organs which have to do with social and family intercourse. With a full development of this portion of the head we find the individual a lover of family life, animals, pets, flowers, and amply endowed with domestic and conjugal propensities.

Whether the individual will be refined and humane, or gross and depraved in the manifestation of the qualities these faculties stand for, will depend on the relative strength of the other faculties.

A full, well developed back head is more typically the female head. Woman's natural tenderness and sympathy, devotion to the children and regard for the home, explains the superior development of the organs of the brain located at the back of the head.

A long back head shows strong social inclinations and the play instincts. Persons with this development love to mingle with people, and they are loyal friends and affectionate mates.

A high head in addition to a full development of the back head leads to humanitarian activities, social work and philanthropy.

The organ of continuity lies at the center and top of the back head, when this organ is well developed with the long back head, it will denote an

individual of scientific tendencies (long front head), one interested in sociology, eugenics, and all scientific matters pertaining to the development of the human being.

If the literary or artistic tendencies prevail, with the long back head, the works of such individuals will delineate and depict character and human emotions.

If the back head is broad, as well as long, the individual will fight for home and country, and combat any influence which threatens domestic or fraternal relations.

SHORT HEAD

The head which is short from the ears back indicates a paucity of humanitarian qualities—such individuals will be lacking in sympathy for their fellow men, with a deficiency of the emotional characteristics of human nature.

If the head is broad, with a short back head it indicates that the fighting qualities (combativeness, destructiveness, etc.), predominate and the individual is apt to be callous and brutal in sentiment, with a disregard for the feelings of others.

A well developed top head, with the short back head, will endow the individual with veneration, benevolence, self esteem, conscientiousness, etc., (see chart), but the propensities which a de-

velopment of these faculties indicates, will apply to humanity in the mass rather than to individuals—such a person may be a philanthropist but will not have strong conjugal or fraternal instinct. He may have benevolent ideas but will be cold-blooded in dealing with individuals.

The low top head and short back head indicate the individual lacking in both the spiritual qualities and humane instincts—the human animal.

We are joined to the backward development by the unbroken chain of the evolutionary process. As the human animal has gone upward and forward friendship and sexual attraction have kept love alive and bound us to the past.

The preservation and perpetuation of these propensities (see chart), engenders pride of ancestry—reverence for the dead—sympathy for the aged—love of home and mother—respect for tradition, and a sentimental interest in our origin.

The Tree of Life and the Tree of Knowledge grow side by side; our animal instincts and emotional qualities are indissolubly linked to our intellectual and spiritual faculties.

As the development of the organs of the back-head pertain to the fostering and continuance of family ties, friendship and social amity, they are the leaven of human nature which make us sentimental and conservative.

THE DOWNWARD DEVELOPMENT

If the lower organs of the brain, the lower faculties of the mind, the lower features of the face, are all more prominently developed than the upper, the individual will be gross, animalistic, sensual, coarse and brutal. This is the downward development.

MANNERISMS

"Every little movement has a meaning all its own. Every thought and fancy by some posture may be shown."

WALKING

There are mental characteristics that can be determined by the way persons carry themselves, and by the movement of their arms and legs in walking.

The person who walks fast with head up and a swinging motion of the body, the arms freely moving in rhythm, and the hands slightly closed is energetic, well balanced, practical and determined.

Those who take short, quick steps, with a jerky movement, are energetic and quick in thought, but impatient and nervous.

The slow step and long stride, with little mo-

tion of the body, denotes the thoughtful, meditative, careful nature.

Poople who walk with a peculiar motion of the legs—a sort of “hitch in the knee” walk—as though the leg hesitated before putting the foot down, are of a very cautious nature; this movement of the legs is not common, and is very different from the slovenly walk, the loose jointed kind that walks from the knees down, which indicates a dull, unimaginative mind, and a lazy, careless disposition.

The person who walks slow with a heavy stride, without lifting the feet high and a general air of being weighted to the ground, is stubborn and intellectually dull.

The shambling, uneven gate shows a lack of decision.

Persons who walk in a slow, languid manner, dragging the feet, lack reverence and respect for others.

People with highly arched insteps, who have an elasatic step and carry themselves gracefully, are proud, clever and independent.

Persons who are inclined to have stiff knee joints and stumble easily are obstinate.

“High steppers” are self confident but impractical.

People who walk pigeon-toed are timid and gullible.

The flat foot invariably accompanies the inferior mind—the highly arched instep is the mark of a refined intellect.

Persons who approach you walking on the toes, with a sly, quiet movement, are deceitful and untrustworthy; they are not frank—but seek to gain their ends by “foxy” methods.

On the other hand, a person who approaches you in a straightforward manner, putting the heel down first, is not trying to deceive you.

LAUGHTER

Man is the only animal who laughs.

Good natured, happy, whole-souled people always laugh from the stomach; not in a loud or boisterous way, but as if they were really amused.

Persons who “laugh until they cry” are kind, sympathetic, lovable and sincere.

Calm, self-possessed persons do not laugh much.

Persons who giggle are self conscious and frivolous.

The laugh that seems to come from the lungs, in a sort of gasp, shows a serious minded person.

The person who laughs, and seldom smiles, is coarse and uncouth in nature.

It is an indication of conceit and deceit in a

person, when they do not show their teeth when they laugh or smile.

A person who merely smiles and seldom laughs is cynical and critical.

The high-pitched, hysterical laugh denotes a nervous temperament; it is also a sign of selfishness.

Persons who laugh constantly are mentally shallow, and unstable.

HANDS POSTURES AND GESTURES

The hand being the servant of the mind, it directly reflects the mental attitude of an individual by its pose and gestures.

The hand which hangs limp, the fingers wide apart, denotes a person who is gullible and unstable—who tells all he knows and hears—whose mind is like a sieve; everything runs out as fast as it runs in.

Persons who carry their hands with the fingers close together are secretive.

The fist held close, denotes a determined, decisive nature. The clenched fist, with slightly bowed elbow shows a nature pugnacious and always on the defensive.

Hands and fingers dangling and limp, are the sign of the physically and mentally lazy person.

Hands with the fingers gently closed—the pose and carriage neither rigid nor limp—denote a trustworthy person—one who does not readily tell what he knows—is not overly confidential.

Hands that look alive—are springy and elastic—are those of a person vigorous and energetic in mind and body.

Persons who have the habit of rubbing the hands together while talking are hypocritical, untruthful, and adroit in their methods.

The person who carries his hands behind him is cautious and reticent.

The habit of trying to conceal the hands is characteristic of people who lack self confidence, and are really ashamed of themselves.

Persons who are observing, analytical and demonstrative use their hands freely in conversation—they “talk” with them—but not with the sweeping gestures of the bombastic, opinionated individual.

Nimble and active hands denote nimble and active minds.

Self consciousness is indicated by the habit of constantly fussing with the clothing, feeling the body, brushing back the hair and resting the hands on the hips; in men this also denotes effeminacy.

Persons who habitually rest the chin on the

knuckles, in the pose of Rodin's "Thinker," are reflective and meditative. Those who rest the head against the hand with the index finger on the temple are thoughtful and imaginative; the latter is the characteristic pose of the intellectually, self confident person.

Note.—Prof. Seward has recently completed a wonderful new book on "Palmistry." See ad. in Catalogue on the following pages.

THE END

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